The Universalist Leader

A Journal of Tomorrow

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The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Μιγμα

We do not recall that the well-known painting depicting the signing of the Declaration of Independence disclosed any participants gowned in sheets and hoods. (*Cleveland Times.*)

υ λ

If the newspapers wish a really first-class example of fanaticism against a church, we commend to them the example of Poland, which after destroying several fine churches in Warsaw, has just begun to raze the great historic Russian Cathedral, on the supremely silly ground that its architecture is Russian. (*The Nation*).

υ λ

A "fashion expert" has confirmed what we had long surmised from looking about us—that the Venus de Milo is headed toward the scrapheap . . . Hereafter the American girl will have to be born tall and tapering or she can not get into her clothes. . . . "The new Venus and her prototypes," it is announced, "will be fitted to the dress, and not, as has been the case with the 'perfect 36,' the dress fitted to the girl." There it is; take it or leave it. Grow thin and dress, or—really we don't know what is going to happen to women who persist in lines that are built for comfort, not speed, unless they are satisfied to spend their lives in bed. (*The Nation.*)

υ λ

Not long since I heard a prominent editor say: "If a man lives twenty years in peace with his wife, that is not news, but if at the end of that period he gets drunk and throws her out of the window, that is news." Precisely. And if a minister serves God and the Church assiduously and modestly for twenty years, he is not news; but if he conceives the idea that he is more important than the Church, and that his negative message outweighs the constructive gospel of Christ—then he is news. He straightway becomes a front-page sensation; he gets the choicest of advertising space without money and without price. (*Howard L. Rixon, in Christian Advocate.*)

υ λ

The objection to war is not the soldier, for there is, of course, fineness and nobility in him. . . . The objection to war is not that it breaks upon the wheel the bodies of men and the hearts of women. . . . Death is not life's greatest calamity. . . . The objection to war is that wars may be won and justice defeated. . . . Since war is so uncertain in its outcome and so unrelated to that sweet reasonableness which is the very breath of justice, war as a means of settling international disputes is condemned not only by instinct but by reason. (*Advocate of Peace.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

MOTHERS' DREAMS

AS the years glide by, the word mother grows richer and more beautiful, with a meaning which language can but feebly express. That word breathes a profound and sweet tenderness. As Joseph Fort Newton has said of the Fatherhood of God, so might one repeat of the motherhood of the race: "The word has meanings to-day which it did not have when first it was heard in the morning of the world. Ages of sorrowful and sweet experience have emptied into it, filling it with the noblest treasures of human thought and human dream."

Kipling knew how true mother-love is when he wrote:

"If I were hanged on the highest hill,
Mother o' mine, O mother o' mine!
I know whose love would follow me still,
Mother o' mine, O mother o' mine!"

On Mothers' Day, it is only natural that we should think of Mary the mother of Jesus. With a serene trust in God and a sweet faith in Joseph, Mary dreamed the dear dream which history tells us the daughters of Israel cherished, the longing to bring forth the Saviour of the race. By day and by night this desire flamed within her. And then came that day when she heard a Voice saying: "Fear not, for thou hast found favor with God and thou shalt bring forth a Son, and shalt call his name Jesus." How do we explain it? We are not here attempting to do so. It may have been as in a dream; it may have been the imaginative story of some later-day writer; it may have been like unto voices which others have heard. No man can tell. It does not matter! Whatever it may have been, this we do know—Mary dreamed dear dreams and prayed fervent prayers! And because she did the world owes a tremendous debt to the mother of Christ. When we clear away the dogmas and creeds which have been woven around his life, we discover that Jesus could have said as Lincoln once did, "All that I am or ever hope to be, I owe to my sainted mother."

A mother's dreams do shape the career of her child to a large degree. Would to God that all mothers to-day might dream as Mary did of giving birth to one who would lead mankind out of the wilderness. Oh, that mothers might dream of bringing forth one who would lead us forward to Christ and God!

And then, Mothers' Day suggests another thought—a searching heart-question: How near have we come to fulfilling the fond hopes of our mothers? Will their dreams of us ever come true?

* *

LOOKING FORWARD TO PROVIDENCE

NEXT October, the General Convention of our Church will meet in Providence, Rhode Island.

Two years will have passed since the delegates met in Detroit. In that two years, the Board of Trustees has been the Convention, dealing with new situations as they have come up and trying to represent the Church. The General Superintendent, the General Secretary and the Chairman of the Board especially, have been brains and heart and eyes and hands and feet for the Board and for the Convention.

Up to Providence we will go to hear them tell about it, to discuss what has happened, to debate plans for the future.

To our churches scattered throughout the length and breadth of the United States and of Canada, we want to call attention to the solemn and joyous responsibility of being represented adequately at Providence. The young man who argued in the *Leader* some time ago that our Conventions are not representative was unsound in premise and in conclusion, but his words may serve as a warning to us to watch out. We ought to make it possible for delegates to go who can do two things: Take the best that the individual parishes can contribute to the whole; carry back the best that the general assembly can produce.

From time to time in the ensuing weeks we shall endeavor to point out principles and policies, matters and methods, which we may profitably consider at Providence. We invite free and full discussion of these things in the *Leader*. Just now it is not too early to sound the call to get ready, for ministers to present the matter to parishes, for parishes to arrange to send ministers and delegates, for well-to-do laymen to lay aside funds to make the trip themselves and a little extra for a parish fund to send the person whose failure to come will be a loss to everybody. If we start early to get ready, this interesting old city of Providence will prove to be a "Providence" for us in our individual religious lives and in important general matters relating to our beloved faith.

THE CREDULITY OF SKEPTICS

THE credulity of some avowed skeptics is beyond all comprehension. Talk about straining out a gnat and swallowing a camel!

A certain doctor walked into a book-store the other day and asked if Papini's "Life of Christ" was on sale there. The courteous clerk was about to hand him a copy for inspection, when he remarked briskly: "I haven't time to examine it. Just tell me whether Papini says anything about the eighteen 'silent years' in Jesus' life before he commenced his preaching." The clerk answered that only a fleeting mention was made of it. The doctor turned away impatiently. "Then I don't want the book at all. That is really the only part of his life that I am interested in." Half way to the door, he turned and said, "Of course you know where Jesus was during those eighteen years?" The clerk modestly admitted entire ignorance on that point. "Well, he was in India studying the principles of Buddhism, from which all of his later teachings were drawn."

But the doctor had no interest whatever in what is known and recorded about Jesus. To believe what is written is superstition! How helpless the English language is in the face of such a situation! One *must* fall back upon the vernacular.

It gets your goat!

F. D. A.

* *

TWICE-TOLD TALES

THAT was a capital story the speaker told. It created such a wholesome atmosphere and illustrated so convincingly his point that nearly every one present resolved to hold that story for use. But was it kept? And was it used? Alas, it was almost straightway lost; lost, too, for the simple reason that it was not repeated. It found no place in the twice-told tales.

The only way to *have* a story is to give it away. Telling is keeping. Holding snugly is losing.

But is not that true of all of life's worth-while things? The property that gains must be risked. The talent secreted received the Master's condemnation. "There is that scattereth and yet increaseth." He who would save his soul shall lose it, but he who, for the sake of the world and its betterment, would lose his soul shall find it. Nothing of value is ever lost. And in God's economy the blessing which has blessed us will doubly bless when we pass it on for the blessing of others. Give the story away if you would keep it; bestow God's favors if you would have them.

* *

THE LOST POWER OF ABIDING

ONE of the outstanding reasons for the lessened leadership of the ministry is the constant changing of pastorates before there has been time for any lasting achievement. All denominations seem to suffer equally. A recent bulletin of the Federal Council gives the result of a study of this problem in the city of Rochester, New York. In less than four years there have been changes in pastorates in ten out of fourteen Baptist churches, two out of four Congregational, all of the three Evangelical, thirteen out of fourteen Methodist, ten out of twenty-one Presbyterian, and so through the list. A majority of all the Protestant churches in the city have changed pastors since September, 1919.

How can the churches do their work under such a handicap? How can a procession of pastors give us a ministry of power?

* *

A GOOD SIGN

TIME was, not so very long ago, when, in the average church, the Sunday school was the most neglected of all the branches of work. Its teachers were to a large extent untrained volunteers. Its finances came from penny collections, to which were added from time to time contributions from some who realized the value and necessity of these schools of religious training. The remarkable thing is that they accomplished so much. And yet one of the marvels of the last one hundred years is the influence upon the religious life of the world which has been generated by these schools.

But now, things are changing. The worth of the Sunday school is beginning to be realized. All over Christendom much intelligent thought and careful consideration are being given to the subject of the training of the religious life of the children. Better rooms are being provided, teacher-training courses are being developed, while some churches are paying the expenses of the Sunday school out of the church treasury.

We rejoice in this new vision. We see in it a sign of better and bigger churches. It is a good sign.

H. H. N.

* *

The Spread of an Idea

The other day a copy of the *Heidelburg News* came to the office from the Transvaal, South Africa. Wondering why it was sent, we presently discovered that it contained an account of "the great successes that have attended the experiments that have been tried in America of applying the Golden Rule to the conduct of a big manufacturing business, by Mr. A. Nash." The significance of this and many similar reports does not lie so much in the matter reported as in the fact that all over the world forward-minded people are realizing that we must find a Christian basis for our present paganized industry.

* *

Think not to go back to the good old times, they are not there any more. Good new times are ours as soon as we adjust ourselves to them, and they are bigger and better if we are big enough to live up to them.

* *

Whoso heareth and heedeth reproof in youth will be a leader of men in age.

* *

The fluent after-dinner speaker earns his dinner, but pays a big price for it.

* *

Be sure of something if you would command the faith of the faithful.

* *

Remember others are growing as well as we.

Cruising Around a Changing World

XIV At Tokyo with Our Missionaries

John van Schaick, Jr.

AS we came up alongside the dock at Yokohama in the gathering darkness, I leaned over the rail to see if perchance a missionary friend had come down to meet us. There were five: Mrs. Samuel G. Ayres, Mrs. Alice G. Rowe, Mr. and Mrs. Stetson, and Miss Bernice Kent. They had got up at 5 a. m., had stayed around all day waiting for the ship, had faced the coldest weather of the winter, had been refused permission to come aboard (through an inadvertence we are told), and were smiling when I got to them on the dock. Dr. Ayres had been down but had been compelled to go back for an evening meeting. Miss Hathaway sent a warm welcome. Stetson picked me out of the crowd on deck by climbing up a flight of stairs next to a warehouse and establishing communication. Our five minutes together on the dock made it possible to plan everything we had not arranged by wireless. Our friends went off in the dark and the cold, and barely missed getting wrecked going home, but they left us full of gratitude for their patience and consideration.

When we got back to Tokyo from the Nikko trip on Friday, March 2, we put ourselves in the hands of the missionaries and remained with them until after dinner Sunday night.

We stayed with Dr. and Mrs. Ayres out in a suburb of Tokyo, called Higashi Nakano, an hour by the "fast" electric train from Tokyo station, in the "American" house which my readers know about, as many of them helped build and furnish it. Mrs. Cooper of New York furnished the dining room, J. L. Sweet the living room, Elizabeth Bacon the kitchen, the Woonsocket parish the study, the Wausau, Wis., parish a guest room, and other individuals the piano, clocks, rugs, etc. It is a beautiful home, furnished with good taste, and stands in a large yard. It gave us a fine home feeling to go from an electric car packed with Japanese, over a crossing with a crowd of Japanese, up a street lined with little Japanese shops, and suddenly land in the midst of folks and physical furnishings which spoke of places and people dear to us at home.

Here, in outline, is what we did with the Ayres family. We called on the Rev. Sempo Ito in his new residence near the Ayres home, which is the beginning of the Perin-Cate Dormitory for boy students of Tokyo. It is a house for which the Mission pays a rent of 110 yen, or $55, a month. It gave us a better understanding of the project and a desire to see it pushed. Two students board there already.

Ito is a faithful, quiet, scholarly type of man, who takes his work seriously and who is the embodiment of thoughtful kindness. I saw a little Shinto shrine in the room of one of the students dedicated to the student's mother, who was dead. It wasn't a foot square. It was on the top shelf of a tiny book case. There was a tablet with a bit of food and glass of water before it. It stood in the room of a lonely student and represented faith in Shinto. But it was most touching, especially to those of us who have such shrines to our fathers and mothers tucked away in our hearts. The Shinto students and the Christian Ito at the breakfast table each morning all pray together to the one God and Father of all.

We had a bountiful luncheon in our honor at the Ayres' home with all the Tokyo missionaries present, a dinner with the Stetsons in an altogether delightful little one-story house set in a lovely garden, with a wonderful pine out in front towering over all the other trees, and, on the night of our visit, with a full moon shining down through the branches of the pine. At both places the food tasted like home.

I spoke on Saturday at the American Embassy to the Tokyo Woman's Club, with twelve nationalities present and a few of our ship people rolling up in rickishas to see what it was all about, as the paper had given the meeting much publicity.

I preached on Sunday at the little Tokyo church, the Rev. Dr. Kawabata, pastor, conducting the service in Japanese and translating my address almost sentence by sentence as I went along. Kawabata is an able, energetic, likable fellow.

Then we had a Japanese tiffin or luncheon at the church, at which my wife and I were served Japanese food, raw fish, seaweed, bamboo, with a native pear included. To be sure I ate raw fish not once, but many times, in Japan, for I am both a Universalist and a member of the National Geographic Society, and "have no food prejudices." Japanese and Americans at this luncheon made "table talks," as they were called, and the visitors responded.

Then we went off by trolley and rickishas for another hour in this huge Tokyo, and spent our last few hours among the missionaries at the Blackmer Home. Much as I am for raw fish, I must admit that the delicious creamed chicken and mashed potatoes which Miss Hathaway served us tasted very good.

We talked with Mrs. Cate, who has lived in Japan for many years as a teacher of English, with Althea Bridges, who came out with the International Sunday School Association and is also doing fine work as an English teacher, with Charlotte Ayres, who came from St. Lawrence University last summer and is teaching French in the American school, and with Mrs. Helen Sheldon of North Adams, Mass., a veteran teacher at home, who came with the Stetsons in October and who also is already at English work. The demand for English teaching is enormous.

Gilbert Ayres, twelve or fourteen years old, Dr. Ayres' son, is an interesting product of Eastern and Western education, who is coming home soon for final preparatory work and college.

This, in outline, is what we did with the missionaries. To fill in this outline one must imagine meeting many people, Japanese and European—for the Ayreses seem to have made many friends in their four years in Japan—walking many streets, asking many questions and having heart-searching conversations by the fire.

Just what are we doing as a Church? Is our

presence in Japan an impertinence? Do the missionaries do more harm than good? Are we such a pitifully small outfit that we had better not be? Is the work done?

It seems clear that Buddhism and Shintoism have lost much of the power they formerly exercised. It seems equally clear that European and American schools, hospitals, homes and other social service contributions are welcomed and needed in Japan. It seems clearest of all that Japan is not going to accept any dogmatic form of Christianity which fights modern science or divorces religion from life.

The Universalist form of Christianity, which is the Christianity of the modernists in all the Churches, ought to sweep Japan—one God, the leadership of Christ, truth as authoritative from every religion and every other source, life as the test of a man's faith, the Universal Fatherhood of God and the Universal Brotherhood of man.

Why then have we not swept Japan? In my opinion it has been partly because we have been small and poor, with much of our work out of sight. If we had a white marble church on the plaza opposite the Tokyo station, some cabinet ministers and senators among our members, or a considerable proportion of university professors backing us up, we might have grown.

I can't be too positive, and my soul rebels at a possible implication in the words I have penned, that Christianity is intended for the great and powerful and not for the humble. The disciples of Jesus were humble people.

But just why we should go among a people sensitive to beauty, and build such an unworthy little structure as our Tokyo church building, passes my comprehension. Do not misunderstand this either. It is on a street of considerable importance. Some of its ugliness comes from widening the street and taking the yard. I have seldom seen a better lot of people than those I met there, students at the university, girls from our Blackmer Home, and teachers in the public schools, seventy or eighty in all. And I detest churches which seek only the wealthy and powerful. But I do believe we ought to have put a better foot forward when we first stepped out. The quality and caliber of a project in its initial stages often determine its quality throughout its entire career. And my criticism is directed wholly to the money we have spent or failed to spend, and not to the men we have sent out.

We are never going to sweep Japan now, but we are going to make a worthy contribution to a common Christian task.

Wherein missionaries of all the Churches have succeeded has been in an indomitable faith in the "way" of Jesus. A few still call it the "blood of Jesus," but the thing that has swung all the work has been the "way" of Jesus both preached and lived. Wherein many missionaries of all the Churches have failed has been in failure to put themselves in the other fellow's place. They have failed in imagination at times where they have been magnificent in self-sacrifice and zeal.

In all the missions now, so far as I can find out, there is less of the evangelistic appeal. There is an approach to the Japanese through social service, or "the deeds of Christ," through education, or "loving with the mind" as well as the heart, and through modern care of the sick, which likewise is pre-eminently Christlike.

One thing Dr. Ayres emphasized over and over again is the fact that the Japanese are comparatively indifferent to theology and especially to sectarian distinctions. "They take our view of things," he added, "when they take any."

Our own educational work is simple but effective. Dr. Ayres lectures at the church Tuesday and Thursday nights at seven, and with the lecture is a discussion and question box. At six o'clock on the same nights there is an English class, Mrs. Ayres teaching it on Tuesday and Mr. Fugito, a Japanese, on Thursday. In addition, Mrs. Ayres has an English conversation class at her home at seven o'clock Wednesday nights and Dr. Ayres gives a religious address at eight. Mr. Stetson has a Bible class Sunday mornings for men at the church and Mrs. Ayres another class for young women of the university at her home.

For our social service work in Tokyo we must turn to the Blackmer Home, full of memories of Catherine Osborn, who was an ideal missionary because she was a sympathetic friend to the Japanese people, both high and low, and full also of the heroic and unselfish spirit of Agnes Hathaway.

The girls sang and played for us, gave us a tableau representing the Emperor and Empress of the Doll Festival of the day before, showed us their well kept rooms and served us dinner.

Here is a home which takes girls out of an environment often unfavorable and brings them up "in the way they should go"—the way of efficiency, idealism and happiness. What Christianity has done for women should make all women strong partisans of Christianity. What Universalists have done for women through the Blackmer Home should make all Universalists partisans of that institution.

Here, too, was the kindergarten, and the little children playing about the yard. It was a large yard and both Japanese and American kindergarten teachers were well trained and effective, and in the background stood Matsu, or Matsu Koyama, or Omatsu San, the Blackmer Home girl whom Massachusetts brought to America for two years work at Smith College and in a Boston Social Settlement. She is ready now to do social work at the Blackmer Home, but the kindergarten building which she must use is old, leaky, dangerous and unattractive.

Quite true, I don't hold to the theory that buildings are the greatest things. The teachers and workers come first. But this building has served its purpose. It is a disgrace. It reflects upon all of us responsible for the institution. It ought to be called in and reduced to kindling wood this year. And that means that the $12,000 or $15,000 for the new Social Service or Kindergarten Building ought to be made available at once. There ought not to be any more waiting on slow paying subscribers to the million dollar drive. Put up the building and send them the bills. Better still, let us all pay up. From a religious, an ethical, a social service and an international standpoint the Blackmer Home is a good piece of business. But we

ust make it what it ought to be or turn it over to a tter crowd than we are.

It was cheery. It was comfortable. It was beauul. It was useful. But it was pitiably close to the verty line. Some one who likes to do the concrete, ecific thing involving health and comfort had better k Miss Hathaway for the privilege of putting new ilets and baths in the main Home building.

In my enthusiasm for education and social rvice I may have appeared to slight the first business a Christian mission, which is to make people ıristian.

Tasuka Harada once said something like this am not quoting his language, only his thought): The East needs the positive, optimistic view of life ught by Christianity in place of the negative, ssimistic view often taught by various Buddhist ıd Shinto sects. It needs belief in personal imortality. It needs the exalted personality of Jesus. needs the idea of God as a personal Father who is le to satisfy the deepest longings of the soul."

Education, social service, Christian hospitals ıd the exalted character of the best missionaries ıve the way for acceptance of Christianity. "He at doeth the will shall know of the doctrine," and he at doeth the will shall compel by that very doing ceptance of the doctrine.

And there is no question but what the simplest rm of Christianity is the adequate, compelling, tisfying form for both East and West.

Here is a practical way for Christian America help the Christian missions, schools, colleges, settleents and hospitals of Japan, as well as the entire ıtion, and without sending money over seas: Bring ıe most promising individual students of Japan to ıe United States, educate them thoroughly and send ıem back to teach and help their people. When equipped they may take positions in government schools or even Buddhist schools. It makes no difference. They will leaven the nation. I could personally pick out a hundred in two days who want to study in the United States and who are fitted for the training. There are literally thousands anxious to come.

Is there no one ready to take such a boy or girl in his home?

Is there no one prepared to send such a boy or girl to Dean or Westbrook or Andover?

Is there not an alumnus of Harvard, Yale, Tufts, Lombard, St. Lawrence or of our other colleges, anxious to see the ideals of those colleges put into a nation which is to-day leading the Orient?

We were sorry and our missionaries were sorry that we were obliged to miss seeing the Rev. Hazel Kirk, sent out by our Sunday School Association, who teaches in a semi-government school at Shizuoka and who is doing effective work with cooking, sewing and kindergarten as avenues of approach, our minister at Shizuoka, Rev. A. Terasawa, a Congregationalist originally and a graduate of Doshisha College, and Rev. N. Nagano, our minister at Nagoya who is doing a work almost exclusively "social service."

To find people to take the places soon to be made vacant by the return of the Ayres family and Miss Hathaway is a serious and important matter about which we must get busy at once. There is no more interesting part of the globe just now than the Far East. Japan is the most important country out here. Christian missions in the modern sense is the most important work in Japan. Somebody of the right brain and heart who will tackle this job is in for some hard work, but also will have what Roosevelt would call a "bully time."

Nara, Japan, March 6, 1923.

An Interpretation of the Labor Movement

F. Ernest Johnson

Research Secretary of the Federal Council of Churches

THE industrial situation has again changed. We have entered upon a new period of industrial development and consequently a new era of industrial relations. The trend wages is upward. The multitude of unemployed orkers has been absorbed. We may continue to ear much controversy over the open shop movent, but the influence of organized labor is likely eadily to increase for a considerable time.

Yet the period of distress through which we have assed seems to have brought little spiritual gain in ıe industrial world. A battle has been fought in hich neither side has gained a decisive victory, in hich all the known weapons of industrial conflict ere used, and which has left both sides angry, susicious, and bitter. The public has played very little art in reaching a settlement save to add tenseness to ıe situation and severity to the struggle. The crisis ırough which we have passed has apparently not larified the relation of the community to industrial isputes, nor has it thrown light permanently on the unctions of Government in maintaining industrial peace and justice. There is nothing in the situation to prevent our having another mine strike as soon as market conditions cease to be favorable to full production, or another rail strike when decisions are rendered causing deep discontent in the rank and file of the workers.

In all this situation the Church has not succeeded in registering in any powerful way. Great moral issues which the pulpits might have helped to clarify have been so beclouded that well-meaning and courageous ministers have not seen their way. A new opportunity is before us. Some well-informed persons predict a continuance of industrial disturbances, but in any case the atmosphere will be more conducive to sober thinking and righteous judgment. If we are to realize on this opportunity, a vastly greater measure of earnest thought must be given to industrial problems. Would it not be well to begin with a study of the labor movement itself?

The beginning of an understanding of the labor movement is an appreciation of what the workman has at stake in his job. Underlying all his acts and

attitudes is his anxiety over the security of his position and the steadiness of his wage. When Mr. Whiting Williams set out to discover "what's on the worker's mind" he tried to put himself on an equal economic footing with the men he was to study by pledging himself to depend solely on the few dollars he had in his pocket at the beginning of his adventure and what he could earn with his hands. If he failed to find a way to make his living before that meager allowance was exhausted, his forfeit was to be several months of service as a manual laborer. And under the goad to which he thus exposed himself he felt the iron of the ruthless competition for bread entering into his soul. Commenting afterward on his experiences Mr. Williams said: "It almost makes me shiver with the cold of those February mornings before the great factory gates when I think of the heart-sick dejection, the demoralizing loss of standing as a man, and the paralyzing fear of the bread line, which fill the mind and soul of the man who, after days of seeking, has no job and knows not where to find one." Yet his hazard was small by comparison with that of the workingman who has a family dependent upon him, when his job is wholly unprotected by contract, and his savings are too slender to carry him over more than the briefest period of idleness. To the man who works for a wage his job means what property means to the owner of a factory or a mine. The history of labor organization since the advent of machine production is the record of a struggle for attainment of security—a security that was at least approximated in the life of the workman before the modern industrial system took his tools and his economic independence from him. There was, to be sure, a division in the medieval gilds between the master craftsmen and the "journeymen" who worked for them, but all participated in the benefits of the gild, which gave to its members a definite status in industry and in the community. But with the coming of capitalistic organization of industry and the conquest of manufacture by power machinery, commonly called the Industrial Revolution, the manual worker occupied a vastly inferior position. He became subservient to the machine; his freedom was gone.

It is in relation to this loss of independence and security that the labor movement can be best understood. It is not to be expected that such an understanding will result in an idealistic picture of the labor movement, or will justify all that has been done by labor unions. Labor can be, and has been at times, unjust, aggressively unjust. But is not our first task to achieve an understanding of what the workers seek and why they seek it, without reference to questions of justice or wisdom? First, understanding; then judgment!

The origin of the trade union movement as we know it to-day is found in the separation between owners and workers in industrial enterprise. "It has, indeed, become a commonplace of modern trade unionism," say Sidney and Beatrice Webb, "that only in those industries in which the worker has ceased to be concerned in the profits of buying and selling—that inseparable characteristic of the ownership of the means of production—can effective and stable trade organizations be established." But even this cleavage between capital and labor would probably not have resulted in a strong labor movement had not the workers found themselves increasingly at the mercy, not merely of their employers, but of a huge, implacable, impersonal thing—the modern industrial machine.

Shortly after the close of the Great War a writer in the *Review*, a journal of very conservative opinion, published in New York, discussed the cause of industrial unrest. He insisted that the workers were well treated, even unreasonably so, yet he added: "But the new era has put personality in a steel niche, and it must stay put, else large-scale production is impossible. The strikers on our streets to-day are men entering a blind protest against a system that has taken the fun and romance out of their work, even though it has brought them a standard of living superior to the days of individualism. . . . Some plan must be found whereby men may become interested in their day's work—this is fundamental. It is a twentieth-century problem, and history gives us no clue to the solution."

If such a description can be soberly given of industrial processes to-day, what should be said of the conditions that existed in England when the foundations of the modern labor movement were being laid?

The effects of the industrial revolution, the magnitude of whose results are comparable with the political consequences of the French Revolution, were most marked in the textile industries, where the installation of power machinery was rapid and thoroughgoing. "The hand-loom weavers," says a historian of the period, "kept up a hopeless struggle in the attics and cellars of the factory towns, while their wages were sinking lower and lower, till finally the whole generation died out." The mills which supplanted the cottage looms were miserable, unsanitary places, in which men, women and children worked ten, twelve and even fourteen hours a day.

Even where the mechanism of an industry was comparatively simple, as in coal mining, the effect upon the individual of an inexorable industrial *regime* was equally marked. The report of the Children's Employment Commission in England in 1842 shocked the nation with a recital of conditions in the mines. Women and girls were working, scantily clothed, alongside boys and men. Describing the findings of the Commission, Professor Cheyney says: "Young women appeared before the commissioners, when summoned from their work, dressed merely in a pair of trousers, dripping wet from the water of the mine, and already weary with the labor of a day scarcely more than begun. A common form of labor consisted of drawing on hands and knees over the inequalities of a passageway not more than two feet or twenty-eight inches high a car or tub filled with three or four hundred weight of coal, attached by a chain and hook to a leather band around the waist."

It was against such a background that present-day labor organizations appeared. Furthermore, it must be remembered that a great change had taken place in the status of the workers with reference to the community and the state. To-day we are likely to imagine that protective legislation for working people is new. The truth is quite the reverse of this. Prior to the industrial revolution it was taken for granted that the state must safeguard the health of the workers and protect them from exploitation. The "right of maintenance" was a well-recognized

principle. We find, for example, Parliament in 1563 undertaking to secure to all wage earners a "convenient" livelihood. The state undertook, in short, to regulate industry as it had been regulated during the Middle Ages by the ordinances of the gilds.

But the succeeding years witnessed a complete change of policy on the part of the government. In 1776, the very year our Declaration of Independence was signed, Adam Smith published his "Wealth of Nations," in which was elaborated the theory of *"laissez faire"*—the economic doctrine that all questions growing out of a conflict of interest between the parties in industry and commerce should be left to settle themselves through the free play of competition. We have lived under that tradition, both in America and in England, virtually ever since. Before the days of the machine the worker himself was the center of industry, and it was obviously to the interest of society to protect him and to maintain his status. A long apprenticeship gave his trade something of the dignity of a profession. With the advent of the machine the worker himself no longer dominated the situation. Not he, but the machine, was the factor most reckoned with. Why should the state preserve by law an apprenticeship when a few weeks at the longest was sufficient to master the new process? A workman's place was easily filled. There was a prospect of unparalleled competition from other nations. All industry seemed to be in the grip of a new force; economic and political philosophy were transformed by it almost in a decade. *"Laissez-faire"*—let alone—became the unwritten law. Our modern version of that slogan now heard with new insistence is "Less government in business."

To be sure, the crude workings of "supply and demand" have been mitigated in no small measure by factory legislation, workman's compensation laws, and similar social enactments, but it is doubtful if even the limited amount of such legislation that is now effective in America would have been enacted without the persistent efforts of an aggressive labor movement.

The historic background of the American labor situation is not so dark as that of British labor. This is manifestly due in large part to our almost inexhaustible resources, and the ease with which a wage-earner has been able to better his status in a constantly developing country whose industries have called constantly for more labor. But American industry has witnessed in the sweated garment trades an unspeakable degradation of labor from which only a powerful organization was able to redeem it. And, which is more, the contrast between the status of labor in the organized trades where jobs are relatively secure and wages are high, and the status of workers who have to meet keen competition without organized bargaining power—that contrast speaks louder to labor than all other argument. Labor unionism has grown up as a defensive movement, and its prevailing psychology is one of fear. Under prosperity, the transition from submission to unscrupulous domination is often made with disappointing readiness. But the specter of unemployment and of a reduced standard of living is ever in the background. Security must come before benevolence and social mindedness.

In their insistence upon the "right to organize" the more aggressive of our industrial workers are following what seems to them the clear teaching of history—that in the last analysis the only security labor has is what it is strong enough to maintain through organization.

Vest Pocket Lay Sermons

XXV Modern Magic

Agricola

THE Black Art never dies in the popular imagination. Science may boast its triumphs but superstition still rules most souls. The stars still govern our fates and spirits are about us everywhere, evil spirits which play fantastic tricks to our hurt.

And now comes Conan Doyle, eminent English novelist, a physician by profession, and intimates his belief that Lord Carnarvon was killed by some evil spirit which resented his intrusion into Tut-Ankh-Amen's tomb. The poison, or magic, or spell, persisted through thirty-two centuries and consciously directs its vengeance at the audacious explorer of Egypt's ancient secrets. Can credulity or delusion go farther?

Science says there are no mysteries or miracles. When we know the facts we understand. The universe is governed by law. We have slowly gotten rid through investigation and reason of all the imps, fairies, demons, spells, enchantments, magic incantations, mysterious influences which haunted and harried the ancient mind. We thought we had demonstrated that yellow fever is caused by the bite of the mosquito, and that pneumonia is produced by germs. We supposed it was universally accepted that astrology was dead, and witchcraft a sad delusion of superstitious souls. Yet here is an eminent intellectual turning his back on all that science teaches of causation. For him the universe is alive with whirring wings, mysterious charms and malicious influences.

We are startled and dismayed by the sudden outbursts of superstitious surmises over Carnarvon's death. The result of an insect's bite, blood poison in common language, has been changed into a malign spirit, hovering over the king's mummied remains for three thousand years, to ward off and punish any who dare approach. To such pitiful depths has descended man's magnificent pursuit of science.

Evidently the world is still pagan, is still in intellectual infancy. Thousands of years more are needed to free us from the childish delusions which originated in the dawn of human history, and which saw dryads in every tree, spirits in every place, and a familiar genius hovering over every human soul. Surely science is more needed than ever. A sane and superstitionless religion must strive still more ar-

dently to combat this surprising recrudescence of ideas supposed to be long consigned to the museum of humanity's outgrown fables.

The world's nerves are on edge in these modern days and its mind susceptible to the wildest vagaries. We display our atavistic inheritance when we are confronted by the commonest facts of every day li Sickness and death are all around us. The doct are bravely overcoming the one and postponing t other. What inducement to investigate and explo if we stoutly adhere to delusions as dangerous as th are fantastic and outworn?

The New Day in Religious Education

Stanley Manning

FROM the time when Sunday schools were regarded as a device of the devil and a menace to the church, and were denounced by bishops and other clergy, to the present, when several hundred busy men and women devote four days to a high pressure convention dealing with religious education, is a marked advance. The Religious Education Association, meeting for its annual convention in Cleveland, Ohio, April 11-14, celebrated the achievements of the last twenty years since its formation, and discussed methods for further advance in the new day.

The outstanding characteristics of the gathering were a broad tolerance, with liberal interpretations of religion constantly in evidence, and the placing of the primary emphasis upon the pupil and what is happening to him, rather than upon any particular teaching material or course of study.

Miss Susan M. Andrews, the Rev. Charles E. Petty, the Rev. Rufus H. Dix, Mr. and Mrs. Albert H. Homans and several other workers in the Cleveland church, and the Director of Young People's Work were the Universalists in attendance.

At the opening session of the convention, Dr. Lynn Harold Hough of Detroit, whose address at our own General Convention in that city will be long remembered, gave a searching analysis of the new day. In introducing him, Dr. Theodore G. Soares of Chicago, president of the Association, said, "There is only one man in America who can condense the whole history, philosophy and literature of the world into half an hour: here he is."

Dr. Hough pointed out how the nineteenth century and the opening years of the twentieth had been a time of vast disillusionment; with the results of liberty, which so easily becomes license; with militarism; with political democracy and reform; with "the messianic possibilities of science;" with the socialistic point of view; with evangelical piety; with international enthusiasm. Not one of these, however good, had proved itself to be the panacea which its advocates expected. In view of all this disillusionment, the mind of the new day will be neither dogmatic nor abstract.

To-day there is taking place a higher synthesis. We now recognize that any virtue taken by itself becomes a vice, that there must be a wedding of mysticism and conduct, of the rights and the responsibilities of democracy, of science and character, of socialism and individual vigor. The twentieth century will synthesize these virtues and movements. With all due appreciation of the need for keen dialectic there is a clear, fresh movement to recognize that life is greater than logic.

The central attitude we need for all these synth ses is to be found in the teachings, life and spirit Jesus. Because of his deathless vitality, not b cause of any formal authority, we are more intense loyal than ever to the Man of Galilee.

Nearly the whole time of the convention w given to discussion. All of the papers and addresse except those of the evening sessions, had been print in *Religious Education*, and it was assumed that th had been read by all. The discussion centered arou the mechanics of religious education, dealing fir with "Tests," seeking for some standard of judgme by which to estimate the success with which a individual or group has been educated in religion.

It is easy to test to knowledge, or even intel gence, but there was unanimous recognition of t inadequacy of such criteria. As one speaker phrase it, "There is no discoverable correlation between t amount of Biblical information and ethical conduct

The testing of attitudes and appreciations on t part of pupils has only begun; still less has been do with the testing of habits; nothing at all with t testing of motives, which are all important in religi and ethics. Such tests are needed before we can sure of the success of religious education.

The discussions of the convention brought out growing opinion on the part of religious educato that play and other forms of self-directive and spo taneous activity, together with discussions of co crete problems and present-day situations, are i valuable means to the end in view. The usual pra tise has been to use these to illustrate the subject ma ter of the lesson. Many of those who spoke would r verse this process and use the Biblical material as t background for forming judgments on current ethic problems, having no assigned lesson material, for least part of the time, above the grammar scho grades. It would be assumed that the needed bac ground of Biblical instruction had been given befo that time.

The Association is not an executive or judici body and makes no pronouncements, recommend tions or decisions on such matters.

The unity of human nature was repeatedly e phasized, and the danger of taking into considerati only one aspect of it, for instance, the religious, w brought out. "When we talk about religious ed cation dealing with a part of education and hum nature, we are making a common mistake. Religi literature, and similar factors in experience have to with all of life," said one speaker. And anoth "The secret of the religious education we need is t contagion of Christian personality."

Missionary education as a prime factor in

ligious education was given more recognition than ever before in these annual gatherings of the R. E. A. One speaker said: "The trouble with our religious education is that it is backward looking: concerned chiefly with the records of the Church. It should be forward looking and address itself to the task of the Church. The records of the past would then be used to reveal material and method for the task of the future."

Relations between church schools and public schools repeatedly figured in the discussions, and these were summed up in the last formal address of the convention, delivered by Prof. Luther A. Weigle, of the Yale School of Religion, on "What Have We a Right to Expect of Public Education?" Among other things, he said: "There is practically nothing that the public schools do not do for the child except to bring him into vital contact with religion. It was not a matter of much consequence that the old time schools left religion out, for they left out so much else. But it is a matter of tremendous consequence that the schools of to-day leave religion out, for that is about the only thing that is a real and vital part of life that they do leave out. We may expect the public school: First, to give fundamental education. Second, to give moral and social education. Third, to have respect for religion and some sense of the real place it occupies in the life of the world. Fourth, to grant to the Church a certain share of the pupil's time, provided the Church can justify its claim to it."

The anti-scientific attitude of the fundamentalists, and the attack upon parochial and private schools, were the only matters on which the convention took a formal stand. In these two matters, resolutions were adopted unanimously as follows:

"That we call upon our colleges, seminaries and churches to enlighten the people regarding the contributions of natural science to civilization and life, and to withstand the effort to forbid the teaching of any phase of natural science in the public schools."

"Recognizing the right and duty of the state to supervise education in a democracy, we insist that the right of religious and other voluntary bodies to engage in education shall not be denied."

Tokyo Mission Notes

Samuel Gilbert Ayres

THERE are some items of importance and encouragement which we are happy to be able to bring to the attention of our friends at home. These we believe spell progress, and ought to give to us a larger faith in the Christian task which we have undertaken in Japan.

First, the improvements which were started in January have been in large part completed. We have now two additional rooms on our Central Church property, one a kitchen equipped with a gas range and furnished with dishes by the ladies of the church.

In addition to the kitchen there is a small room upstairs which can be used for a class room, or for committee meetings. Mr. Kawabata will probably use it for his Bible class, as it is much brighter and more attractive than the library where he has had his class in the past.

New hard-wood floors have been put in the auditorium, the library and the entrance hall. Now we are waiting for the completion of the pews and the pulpit furniture. When these are put in place we shall have a church auditorium more attractive in every way, which will materially assist in creating a spiritual atmosphere—something which it has been almost impossible to do with the seats which have been in use for so many years.

We note two things with a great deal of satisfaction. One is the good attendance at our morning services during this vacation period at the schools and colleges. While many of our young have been away, others have come in to attend our services, so that our average congregations have been as large as during the winter months. We know of no good reason why our congregations should not steadily grow in the future, for with our better equipment, and the optimism manifest on the part both of Mr. Kawabata and his people, there is every indication that it will be so.

Another matter which makes us happy is the gradual increase of income from the Japanese people for the work of the church. The report of Mr. Hasegawa, the church treasurer, submitted at the last trustees' meeting, is a good illustration of the financial progress being made. I wish it were possible for all of our Universalist people to see the careful report made each month of all money received and expended, one copy of which is translated in detail for the information of your missionary. The report always includes a comparative statement of income and expenditures for the previous year. For example, the report for March states that the income for March, 1922, was yen 40.36; this year it has been yen 100.67. The difference is largely in the amount of the subscriptions, which have more than doubled in this period, and in the Sunday collections, which show an increase of nine yen over those of a year ago. The mission contributions remain about the same, but they should be less in the months to come.

That what American Universalists do is appreciated is illustrated by the letter prepared by a committee appointed at the annual parish meeting, which has already appeared in the *Leader*.

An announcement extraordinary to our American friends is that the *Dojin Eigo Gakko* (Universalist English School) has been started. It has two sessions five days in the week. In the afternoon from four until six it is for women, and in the evening for men. The teaching for the most part is done by the missionaries, assisted by two of our Japanese young men, and some of our Blackmer Home girls. Mr. Kawabata is in charge, and is putting much time and thought into its development and growth. At this present time forty scholars are enrolled. If the school makes good we have no doubt concerning its future. We sincerely hope that it will enable the mission to become better known among studious young people,

and thus attract them to our religious services. It must not be inferred from this that there is nothing of a religious character at the school during the week, for the writer gives two addresses during the week on religious topics, one afternoon speaking to the young women, and on one evening speaking to the young men. Mr. Ito interprets. The whole purport of the school is to advertise our work, and to come in touch with a larger number of bright, ambitious young men and women whom we may interest in Jesus' way of life. If we can do this the school will justify itself no matter how much effort is put into it.

Easter was a beautiful day in Tokyo, and it proved to be an inspiring day at the Central Church. We had some excellent music by our Blackmer Home choir under the direction of Mrs. Rowe. Mr. Kawabata preached an earnest sermon. Five members were received into the church, four young men and one young woman. At the close communion was observed, Mr. Ito assisting Mr. Kawabata at the table. An excellent congregation was in attendance.

We are pleased to report that the Missionary House tennis court is completed and in use. A schedule has been arranged allotting three afternoons to our young men, two to the young women, and one to the missionaries. We believe that it will do great good. We thank the friends who have made it possible, especially Mr. E. M. Morely of Newton Center, Mass., and Miss S. Elizabeth Williams of Providence, R. I., both of whom contributed a generous amount.

We are waiting most anxiously now for the word that the money has been raised for the Perin-Cate House. We are reaching more students, and the House will enable us to get a firmer hold on some of them. We are all ready to make the important venture, but we can do nothing without the support of our generous friends at home. Dear friends, help us, and what you can do, *do now*.

Representative Universalists

XI Theresa Homet Patterson

THERESA HOMET PATTERSON was born at Homet's Ferry, Bradford County, Pennsylvania, on the Susquehanna River. She gave us the date, and it was a comparatively recent one, but on principle we suppress dates which relate to women.

She has been a Universalist from birth, as her father, Milton Homet, was a life-long supporter of the Universalist church at Standing Stone, Pennsylvania.

She first attended the Susquehanna Collegiate Institute at Towanda, and later she entered Wilson College at Chambersburg, Penn. Upon completion of her college course, she stayed at home until the death of her father. She then went to Europe for some months. In 1891 she married and went to California to reside.

Her first pastor was the late Rev. H. R. Nye. She became deeply attached to the church under his ministrations, and it has become more precious to her each year of her life.

For eight years she served on the National Board of the Woman's National Missionary Association. When the Board of Foreign Missions was organized, she became a member, and as a member she made a trip, semi-officially, to Japan in 1913, staying for five months. Upon return from Japan she gave missionary talks all through New England to churches, church clubs and Mission Circles. At various other times she has made trips to Europe, the last one being in 1913.

Mrs. Patterson has given two scholarships to St. Lawrence University, one in memory of her mother and one for her brother. She has helped regularly in the work of Principal Lyman Ward at Camp Hill, Alabama, and in other missionary projects of the South.

In h[illegible] adopted state she has helped in the work of Dr. Nash at Los Angeles, and the work of Mr. Ruggles at Oakland, as well as in her home church at Pasadena. She is on the Board of the California State Convention as well as the Board of the Pasadena church.

THERESA HOMET PATTERSON

In recent years she has gained a reputation for her lectures and magazine articles upon "Birds"—nature study being one of the things in which she is most deeply interested.

With attractive personality, real ability and a great desire to serve—Theresa Homet Patterson is making her life count for the advancement of the things upon which all society depends.

THE OBJECTIVITY OF THE SOCIAL ORDER

To the Editor of the Universalist Leader:

I have naturally been much interested in the "pros" and "cons" advanced relative to the point which I raised in my sketch, "The Red Flag." I emphasized the idea that the social order is a copy of man's inner world. In order to change the copy we must change the original. The opposite opinion apparently is that the social order has an objectivity of its own, which may defy any change in the social mind, precisely as the printed copy of a book may outlive any changes in the mind of its author, and may survive even his death. To get rid of the antiquated features of the social order we must resort to special legislation. The general advance in human goodness and justice is not sufficient. This, I think, is a fair representation of what we might term the externalist's view of the social order.

That any change has ever taken place in the social order without a previous and corresponding change in the social mind, I think we shall find it exceedingly difficult to prove. However degrading some of our social conditions may appear to us, yet in some solid sense they are not antiquated. Behind every one of them the patient investigator will find a powerful and dominating social element, whose mind and morals they reflect. Transform this social element, and what will there be left to legislate out of existence?

I am not, however, saying that legislation has no function to perform. The law and the gospel in our day, as in ages past, must go hand in hand. But we can affirm this, that while the gospel can work without the law, and make progress, the law can not advance without the gospel. Every effort at advanced legislation, in what field soever, is prompted by the gospel spirit—the growing sentiment of human goodness, justice and love.

Professor Dewey, as quoted by Edward A. Lewis, contends that the abolition of war, the inauguration of industrial justice, etc., can not be accomplished by the preaching of good will or the golden rule or human love. I should be interested to read the learned professor's comment on the miracle performed by Arthur Nash out in Ohio. Perhaps the famous psychologist has never heard of Universalism, out of which Mr. Nash's astounding achievement has grown; but, whatever his ignorance or his wisdom may be, it seems impossible to deny that he and his philosophy have been thrown on the defensive.

Oluf Tandberg.

Halifax, N. S.

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SUNDAY IN SCOTLAND FOR AMERICAN TOURISTS

Henry Williamson

WE are told that a large number of American tourists are coming to Britain in the course of a few months. A fair proportion of these will reach Glasgow, Scotland. It is possible that a Universalist may be held up for a Sunday. Here is a way to spend such a Sunday:

At the central station in Glasgow take the 7.15 a. m. train for Dundee, which involves crossing Scotland from west to east. The first stop is at Larbert. If time permits a short walk brings you to the only Universalist Church in Great Britain, so-called, at Stenhousemuir. After leaving Larbert the visitor should ask his fellow passengers about Bannockburn. He will be told they are about to pass the memorable battlefield. Then on the left hand side is St. Ninians, the birthplace of Walter Balfour, whose writings were well known by his Universalist brethren in Boston sixty years ago. Next Stirling. After leaving the station notice Stirling Castle, and far beyond the mountain, Ben Lomond. On the other side of the track the gigantic Wallace monument. Next on the right you arrive at Dunblane, and can see the restored Cathedral, while it will be very strange if you do not see on the platform those who might serve for sisters to "Jessie, the Flower of Dunblane." Beautiful scenery will be noticed, and after reaching the summit of the Ochil hills the descent will be followed through the tunnel of Moncreiff Hill, and the city of Perth is reached. "The Fair Maid of Perth" is still a well known feature of the city.

Changing the route, you enter the Carse o' Gowrie on the banks of the River Tay. It will not be difficult to notice among the objects of interest good survivals of "The Lass o' Gowrie." Very soon the celebrated Tay Bridge will be seen, said to be the longest bridge in the world over a tidal river. Then the Dundee station. If warned there will be in waiting members of the Unitarian-Universalist Church to receive the visitors. A short walk and a welcome at the church, 53 Constitution Road, may be expected. The Americans will find themselves in a church in which the Rev. Caroline Augusta Soule opened her mission in Scotland.

There will be time after service under fair conditions to ascend the hill behind the church. From the summit the North Sea is in view and the celebrated Bell Rock Lighthouse may be seen also. The ancient city of St. Andrews, the valley of the Tay, then inland the Grampian Hills, will be descried. Meanwhile the brethren and sisters in Dundee will receive happy impressions.

The journey is resumed at 3 p. m. and Glasgow reached about 6. Supposing the persons in this trip belong to a party, they'll have much to tell their companions when they join the caravan. This is intended as a general scheme for using the day not otherwise provided for.

13 *Cowper St., Dundee, Scotland.*

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THE PARABLES OF SAFED THE SAGE

The Parable of the Sloping Stars

I RODE upon a Train, and it was Evening. And I looked out of the Window, and the Earth was dark, but the Skies were lighted with Stars. And I beheld, as the Train rounded a curve, and there was a Long Row of Stars, as it were, on a slope from the Sky to the Earth. And it was a Constellation which I had not observed before, neither had they told me concerning it when I studied Astronomy. But it was a Beautiful Sight. And I wondered that I had never seen the like before.

And the Stars grew in Brightness, so that those

that were highest were Stars of the First Magnitude, and still grew brighter. And as I beheld, lo, they were approaching me, though whether they moved or the train at first I knew not. And the Train swung around the curve a little further, and behold, every several Star was Twins, yea, Castor and Pollux had nothing on any of them.

And suddenly I knew that what I had for a moment observed as Stars were the Headlights of Automobiles ascending an Hill. For it was a region of Hills, and this Hill had a Road such as might have been known as a Road in the daytime, but as seen at night it looked for a moment like a Parallel for the Milky Way, save that it had fewer Stars and more Brilliant, and all in an ascending row and double.

And I remembered that Jacob beheld a Ladder, which I think was a Rocky Slope on an Hillside, for I have been where Jacob lay, and that was the kind of Ladder which I beheld. But there were no Electrick Lights or Prestolites on the ladder of Jacob. And as for the folk in the Automobiles who were ascending, I hope they were Angelick, but I know not, save that their lights made an Highway of Beauty, ascending from the Earth to the Sky.

And I said unto myself, I know not whether those cars be Rolls-Royces or Packards or whether they be Dodges and Fords, still do their lights make beautiful the Highway, and they shine, every one of them, in an ascending series that lighteth the way to the Stars.

Beloved, though Automobile lights be not stars, yet be they enough like unto them to remind us of some things that be worth remembering.

There is but one kind of light, when all has been said and done, and only one kind of Goodness. The angel that measured the temple with a rod whose unit was a Cubit, measured with a Cubit which was the Forearm length of both Man and Angel; for Earth and Heaven have one common measure of Spiritual Truth. And all the lights that men kindle here on earth that light their fellowmen on the upward track, these burn on eternally. They that are righteously wise shall shine as the brightness of the firmament, and those whose wisdom helpeth men by lighting the upward road, shall shine as the Stars forever and Ever.

* * *

A CONTRAST

THE following paragraph, quoted from a letter relating to other matters, written by a lady in Michigan, is, naturally, very gratifying to us:

> We are delighted with the *Leader!* It is to us what the *Star and Covenant* was to our parents. We like the editorials, the comments, the preachments, the cruising Van, and may the Great Healer touch the writer of the "Front Porch" stories, who shows us so much of good in the common things of life, and restore him for us. We never knew, or remembered, who wrote "Marion Lester," the book of all books of our childhood; we love to see the pictures and hear of those who have lived the faith of the Fatherhood through the years of its progress. Yes, we like it all, for 'tis all *good.*

But there is a lady in New York who does not like us so well, and no doubt her criticism is good for us. She writes:

> Every time my copy of the *Leader* arrives I am hoping to see the wording on the top of the pages changed. I wonder if there are not many in our Church who feel as I do in regard to this. I know that there are many who wonder why our Church has not grown more rapidly and why it is not as large as others not much older. Is not a good deal of the answer contained in those words so often used, "A Journal of To-morrow," "The Inevitable Religion of To-morrow," etc.? As a child I was taught that to-morrow never comes and that it is to-day that counts. Why not put more emphasis on to-day, instead of to-morrow, and all work hard to make our faith the *religion of to-day* by really living it each day?
>
> Something quite apart from the above—why not put some good poems, or sayings, in place of the jokes on the back page of the *Leader?* Some of these jokes that are appearing certainly have no place in a church paper.

* * *

LABOR CHURCHES

In an article in the *Locomotive Engineers Journal* for March 1923, Bishop Francis J. McConnell raises the question, "Why not labor churches?" On this point he says:

"I don't see how the aid of Labor to the church can stop short of Labor's coming to the inside of the church. It is almost impossible to write an article like this without seeming to show a desire to win converts to the church as an organization. I am not urging labor groups to come forward to the altar rails of churches now filled by a non-labor class and join such churches. Suppose, though, we look at it all from another angle. Suppose the labor leader to be actuated by a genuinely Christian idea. Suppose his life is given to unselfish service. Why should he not be able, with the possibilities of framing statements of belief open to congregations to-day, to establish religious centers among laborers, led, if need be, by the laborers themselves? The church to-day is so anxious for unity that once such centers were established, the congregations elsewhere would have to heed their statements of religious ideals. The laborers claim to be followers of Christ—even though they are outside of the church. If they are followers of Christ, why can they not organize that fact into a Christian organization? Let the organization stand at first outside of all relationship to the other ecclesiastical organizations until mutual fear and suspicion can be overcome. Let them adopt any rules they please to guard their organization from any sort of "upper" or "middle class" control. If this could be done the whole temper of organized religion toward the working classes would soon change. . . . Let a Labor church start at first with only a laborer's Christ. We could trust both Labor and the church soon to advance to a Christ of all men."

* * *

RELIGION IN BUSINESS

The church is the accredited teacher of Christian principles and the bearer of the Christian spirit to the world; and those are its functions in industry. To do this effectively, however, necessitates defining the principles which apply to industry and making clear their meaning. It also demands a spiritual evangelism which is strong enough to inspire Christian business men to follow Christ's teaching in their establishments, and to lead Christian leaders of labor to do the same in their spheres of influence. The present critical industrial situation demands that the church exert its utmost influence towards good will, fairness and co-operation between employers and employes, also toward a united effort to remove certain great evils of modern industry such as unemployment, child labor, inequalities for women, seven day week, a long work day, and the lack of labor representation in control where their interests are vitally concerned. Industry must enter the struggle for human life as have Education, Medicine and Religion; and its leaders must become Good Shepherds, as is expected of teachers, doctors and ministers.—*From a Bulletin of the Federal Council of Churches.*

Home and Children

THE LITTLE FLAGS

Oh, when you see them flying
Beside the summer way—
The little flags they put in place
Upon Memorial Day—
Remember each is crying
A message straight to you—
A message straight to every lad
Whose heart is clean and true.

They tell the splendid story
Of those who marched away
In answer to a voice that said,
"Your country calls! Obey!"
They heard the call to glory,
As you can, if you try:
"Your flag demands your best *to-day*,
Not some time, by and by!"

* * *

A GAME POSTPONED

IN the shade of a big maple that grew by the side of the road sat a small boy with a very sour look on his face. In one hand he held a baseball. The other rested on a bat that lay by his side. In the field across the road a few boys of about his own age were playing; along the road were passing little groups of children with flowers in their hands. A brass band had gone by a few minutes before, with a line of white-haired old men trailing after it; but even that had not driven the sour look from the face of the boy under the tree. The music was slow and queer, and the old men dragged along, some of them out of step, and all of them looking worn and tired, and very little like the men in uniform who usually march behind a band.

Every one seemed to be going to the burying ground that lay next to the ball field. When most of the people had passed, an old man came along the road. He walked slowly and with a cane, and in one hand carried a large bunch of lilacs and lilies of the valley. Roddy Wilkinson, the boy under the tree, saw that the old man wore a broad-brimmed black hat like the other old men who had gone by, and had a little copper button in the lapel of his coat; but it did not interest him.

When the old man saw the big maple, he stopped, and took off his hat and wiped his forehead, for the day was hot. Then he went over toward Roddy, climbed the little slope of the bank, and sat down.

At first he sat still, and said nothing; but in a little while, seeing the ball and the bat, he looked down at Roddy with a smile, and said, "Going to have a little game?"

"No, sir," Roddy answered. "I *was* going to, but my father told me I mustn't—at any rate, till afternoon. I don't see what difference it makes—just because a lot of people want to take flowers to the graveyard. I didn't know any of those soldiers."

"No, of course not," said the old man, in a kindly way. "You didn't know them, and they didn't know you, but they thought about you a good deal."

"How—me?" asked Roddy, with a puzzled look.

"Yes, about you and all the other boys who were to come after them. That's why they did what they did. They had to look a long way ahead, and think of others instead of themselves. If they had thought only of themselves they would have stayed at home.

"Now there was Johnnie Cramer. He was only sixteen—a boy just like you, who liked to coast and skate and play ball, when he didn't have to work to help his mother. He went as a drummer boy, and they said that before the year was out, he was the best drummer in his corps. But one night, after a big battle, he was missing, and some of the men went out to look for him with lanterns. They found him lying dead across his drum, with the sticks still fast in his hands. He lies just over the wall there," and the old man pointed toward the graveyard.

"And there was Larry Owen. He was the color sergeant—carried the flag, you know—and when they were charging up a hill, and a bullet cut the flagstaff in two, Larry caught the colors, and carried them on halfway up the slope. As he fell, he passed the flag to his chum, Joe Woodman, and then Joe carried it. He fell just as his regiment took the hill.

"Of course not all the boys were killed. A great many of them came back, but some of them were crippled, and all of them had lost four of the best years of their life. They found it hard to catch up with those who stayed at home; so most of them have been poor, and have had to work hard since. But they have never been sorry; they did what was right, and no one is ever sorry who does that.

"I think the only thing that could make them sorry would be the feeling that we had forgotten them, or had never understood what they did and why they did it. They felt sure that we would always remember, and especially that the boys who came after them would learn from them the lesson of how to do the hard thing if it is the right thing.

"That is why I always come over here on Memorial Day. It may not do any good to those boys that lie over there in the grass under the trees, but it does *me* good. I go over there, and say to myself, 'Johnnie Cramer, we have come again because we have not forgotten; here's something to show that we still keep you in mind.' 'Larry Owen, the country remembers, and sends these flowers.' 'Joe, you fought a good fight, and your name shall not fade!'"

The old man got up slowly, and said, "It will not be long till afternoon, and then you can have your game."

But Roddy had got up, too, the sour look gone from his face and something of eagerness and of shame glowing there instead.

"I won't play!" he cried. "I don't want any game! Give me some of those flowers, and let me go with you!"—*Edward W. Frentz, in Youth's Companion.*

* * *

Susan, a New York child who had never lived outside a flat, visited her grandmother in the country. Asked on her return what she liked best, she replied "Going upstairs to bed."—*New York Sun.*

Poems for Children's Day

THY WORD IS LIKE A GARDEN, LORD

Thy Word is like a garden, Lord,
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there.

Thy Word is like a deep, deep mine,
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

Thy Word is like a starry host;
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.

Thy Word is like an armory,
Where soldiers may repair
And find, for life's long battle-day,
All needful weapons there.

O, may I love Thy precious Word,
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine.

O, may I find the armor there!
Thy Word my trusty sword,
I'll learn to fight with every foe
The battle of the Lord.

* *

APRIL RAIN

It is not raining rain for me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the hills.

The clouds of gray engulf the day
And overwhelm the town,
It is not raining rain to me
It's raining roses down.

It is not raining rain to me,
But fields of clover bloom,
Where any buccaneering bee
Can find a bed and room.

A health unto the happy,
A fig for him who frets!
It is not raining rain to me,
It's raining violets.

Robert Loveman.

* *

OUR FATHER'S WORK

O Master workman of the race,
Thou man of Galilee,
Who with the eyes of early youth
Eternal things did see,
We thank thee for thy boyhood faith
That shone thy whole life through;
"Did ye not know it is my work
My Father's work to do?"

O Carpenter of Nazareth,
Builder of life divine,
Who shapest man to God's own law,
Thyself the fair design;
Build us a tower of Christ-like height,
That we the land may view,
And see like Thee our noblest work,
Our Father's work to do.

O thou who didst the vision send,
And give to each his task,
And with the task sufficient strength,
Show us thy will we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy,
Our Father's work to do.

* *

TREES

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;

A tree that looks at God all day
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

Joyce Kilmer.

* *

WHAT DO THE BIRDS SAY?

Do you ask what the birds say? The sparrow, the dove,
The linnet and thrush say, "I love and I love!"
In winter they're silent—the wind is so strong;
What it says I don't know, but it sings a loud song.
But green leaves, and blossoms, and sunny warm weather,
And singing and loving—all come back together.
But the lark is so brimful of gladness and love,
The green fields below him, the blue sky above,
That he sings, and he sings, and forever sings he—
"I love my love, and my love loves me!"

Samuel Taylor Coleridge.

* *

WHO HAS SEEN THE WIND?

Who has seen the wind?
Neither you nor I:
But when the leaves hang trembling,
The wind is passing through.

Who has seen the wind?
Neither you nor I:
But when the trees bow down their heads,
The wind is passing by.

Christina Rossetti.

THE GRASS

The grass so little has to do,
A sphere of simple green,
With only butterflies to brood,
And bees to entertain,

And stir all day to pretty tunes
The breezes fetch along,
And hold the sunshine in its lap
And bow to everything;

And thread the dews all night, like pearls
And make itself so fine,—
A duchess were too common
For such a noticing.

And even when it dies, to pass
In odors so divine,
As lowly spices gone to sleep,
Or amulets of pine.

And then to dwell in sovereign barns,
And dream the days away,
The grass so little has to do,
I wish I were the hay.

Emily Dickinson.

* *

TO-DAY

So here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?

Out of Eternity
This new day was born;
Into Eternity
At night will return.

Behold it aforetime
No eye ever did,
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?

Thomas Carlyle.

* *

BE TRUE

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul would reach!
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

Horatio Bonar.

Young People's Christian Union

THE DIRECTOR'S DATES

May 13. Stamford, Conn.
May 17. Outlaw's Bridge, N. C.
May 20. Newberry and Feasterville, S. C.
June 3. De Funiak Springs, Fla.
June 30. Vermont Y. P. C. U. Convention, Woodstock.

* *

THE TEACHING KETTLE

Stanley Stall, former vice-president of the Y. P. C. U., is superintendent of the Sunday school in Cincinnati, and under his leadership the enrolment and average attendance have more than doubled. The unusual thing that he has done aside from what every Superintendent attempts, such as securing competent teachers and other helpers, is to use his "Teaching Kettle," and each Sunday draw from it something to use as an object lesson during his platform talk. Once it was a trolley car that had to have sand in order to make the grade up hill; again it was a chain with a very weak link, so that two boys easily pulled it apart. Then there was a nice, new, shiny link, all by itself, but it wasn't good for anything until it was hooked up with other links to make a chain. The boys and girls of the Cincinnati Sunday school, having eyes, can see what they see and can understand in their hearts, and they come every Sunday, for no one can tell what interesting and delightful surprise they might miss if they were so foolish as to stay away.

On the first Sunday in each month, Rev. John Edwin Price substitutes a mysterious Black Box for the Teaching Kettle, and he, also, produces many a surprise.

With such a team of leaders, it is no wonder that an excellent staff of teachers is being recruited, and that the school is growing rapidly.

* *

C. B. G.

While in Cincinnati yesterday I had opportunity to join with the parish in celebrating the fifth birthday of the Clara Barton Guild. It was a happy occasion, even if the Guild did serve such a good and generous supper and sell so much good candy that the birthday cake, when it was cut later in the evening, went begging. During these five years the Guild has done excellent work, drawing into membership many young women not otherwise connected with our church. During the first part of its existence, it was the only young people's society in the parish.

On the same trip I had supper with the Clara Barton Guild of the Church of the Redeemer in Minneapolis. These two Guilds are, I believe, the largest in membership in the entire organization. At the meeting in Minneapolis there were about fifty young women present, including six or eight members of the Guild in Tuttle Church.

The Church of the Redeemer has worked out with gratifying success the problem of so relating the work of the C. B. G. and that of the Y. P. C. U. that they do not overlap or conflict. The Guild is made up very largely of the teachers and young business women of the parish, together with a few of the young married women. Very few of this group could attend the meetings of the Women's Association of the church, which are held during the day, although they are glad to participate in the work of the Women's National Missionary Association through the Guild.

The Y. P. C. U. is made up almost entirely of high school and university students, whose needs and point of view are very different from those of members of the Guild.

All that is needed now is to work out a method of natural progression for the young women of the Y. P. C. U. into the Clara Barton Guild, and then from the Guild into the other branches of the Women's Association's work.

The young men advance along a parallel line into the Men's Club of the Church.

In the Church of the Redeemer, and indeed in most of our Minnesota churches, there is only one organization of the women, with various groups or branches giving special attention to the different needs and interests of the parish. It is hoped to have the Clara Barton Guild included as one of these, so that it may be entitled to representation in the state and national conventions of the W. N. M. A.

The great advantage of this method of organization is that it brings all the women of the parish into affiliation with the denominational body, and secures the co-operation of all of them in its work, instead of leaving the latter to a comparatively small number who are sufficiently interested in missions to carry on the work of a Mission Circle in addition to that of a Ladies' Aid. When we learn that no one can be a Christian without being missionary-minded, still less a Universalist Christian, we will abolish the unfortunate dualism of organization in the women's work.

The Clara Barton Guild, banding together all of the young women above the normal Y. P. C. U. age, should be a step in this direction which may be completely effective in a few years.

And the Y. P. C. U., by training all its members in missionary activity and in other forms of denominational co-operation, is preparing a generation of young people who will be eager to help in making more effective than ever the local societies both of men and women in our church.

Stanley Manning.

In Indiana, April 28.

For the Quiet Hour

We have that we may give. The possessions are the Householder's, not ours, even after He has given them to us. He gives us truths of various kinds in our minds, the gospel in our hearts, influence from our position, money in our pockets, not to lavish on self, nor to hide and gloat over in secret, but that we may transmit His gifts and "God's grace fructify through us to all."

Alexander McLaren.

Of the reality of fellowship with God every religious man is assured. Religion implies such a relationship of love and grace on the part of God. How such a consciousness brings strength and comfort to a human heart let every one who knows the power of salvation attest.

Hugh Black.

Love, such as Christ's law speaks of, never asks the question, "Who is my neighbor?" Love's question, if love asks questions at all, is, "How can I show myself neighborly?" Love does not inquire, "Whom ought I to help?"—it inquires, "How best can I be a helper?" It does not look narrowly and grudgingly and fearfully around, trying to find out who are the others who may have claims on it. Its eyes are turned inward upon itself, saying, "What will make me more fit to serve?"—

R. W. Barbour.

Let me emphasize the fact that the word "meek" does not mean "weak." There is no suggestion here of softness. My old schoolmaster once wrote to point out to me that in Greek the word here translated "meek" is used of a colt broken in and ready for its work. It means strength harnessed for service, force completely at rest, and therefore powerful.

Campbell Morgan.

Everything reminds us that what we see is short-lived, a passing show, a bit of stage scenery, a bird on the wing, perishable and perishing; and yet hidden in the midst of all that, and unseen, there is always something which abides, which outlasts time and decay; which speaks to us of immortality, which bears the mark of a changeless and eternal God.

J. H. Greenhough.

Those who think their affairs too insignificant for God's regard, will justify themselves in lying crushed under their seeming ruin. Either we live in the heart of an eternal thought or we are the product and sport of that which is lower than we.

George MacDonald.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass

HOW TO ENLIST EVERY WOMAN

It seems presumptuous for me to discuss thus publicly such a vital subject. My only qualification for doing so arises out of years of association with the women's missionary work in New York State. I have been privileged to serve seventeen years on its Board, four years of which I have been its president.

We have in New York State both types of organization, the Missionary Society apart from the Ladies' Aid, and the Missionary Society and Ladies' Aid combined. After these years of intimate association and close observation I am convinced that out of the combination comes the greater missionary education and consequent financial support.

The organization of my home church has been one of the combined methods, and in its every function it would attest to the statement which I have made above. Our women accept as a matter of course the payment of their dues in April for missionary work. All contributions for the general lines of work carried on by our national organization are voted from the treasury. Our meetings are opened with scripture and prayer, and songs from the Missionary Hymnal. Following this is the business session in which the business of both organizations is duly considered. After this the meeting is turned over to the Mission Study leader and her assistants, who are assigned active parts in a program which has been prepared and printed at the beginning of the fall work. Each year a representative is sent to Northfield Summer School, expense paid by the organization, and she prepares the program and study work for the ensuing year. At the conclusion of each meeting, which is held monthly, a special committee acts as hostess and a social time is enjoyed in the grill, with refreshments. Out of this combination has grown a deep and abiding interest and loyalty, not only to the local church, but to the larger work of the denomination in which the National Missionary Association plays such an important part.

Several times during my presidency, I have been approached with the problem of how to interest more women in the Mission Circle. Invariably where the two organizations obtain, one is stronger than the other, and in some cases there is an unpleasant rivalry between them. Two such instances have come to my notice, and the condition was deplorable. The old saying that "in unity there is strength" is just as true to-day as it ever was. Harmony and sympathetic interest are necessary requisites for the true functioning of any organization. Especially is this fundamental with a group carrying forward the work of the Master. How can we expect to inculcate the Spirit of the Christ, working under the banner of the Christian Church, unless we first find the Christ in our lives and subject ourselves to his control?

As I view it, this seems to be the wise and ideal plan. Every Universalist woman, having the real interests of the local church at heart, is associated in some way with the work of the Aid Society. In the combination therefore, the missionary appeal is brought before the greater number and it simplifies, co-ordinates, strengthens and enlarges the opportunity of both organizations for service.

Maud Harmon Reed,
President New York State W. U. M. S.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

MID "CLOUD-CAPPED GRANITE HILLS"

When I get rich, and when I have contributed enough for relief and world-betterment so that I can indulge conscientiously in whatever I desire, I shall build a home for myself in each state of the Union. For I love every section of the country and I find in each some attraction not duplicated in any other.

One of the mansions most frequented will be in New Hampshire. It will be surrounded with such hemlocks and birches as, summer and winter, throughout the state, blend their green and white in unspeakable beauty.

Good people live in the Granite State; with the best of them I associated during my April peregrination.

Winchester, a parish in which for historical reasons we all are interested, and in which many of us have a partnership, is being ably led by Rev. Edgar Walker, one of the most promising of the recent graduates at Tufts and Crane. Our services lasted from early in the morning until late at night, and all were attended by a responsive group of loyal folks. The Sunday school conference at the pastor's home revealed a will to grow and a willingness to work. Among other results will be a Home Department with Miss J. Grace Alexander as superintendent.

Over at Ashuelot there is a community Sunday school under the leadership of Universalist women. The afternoon visit involved a railroad journey, an automobile ride and a hike, but I felt well repaid. About twenty-five eager-faced children and young people are receiving instruction from devoted teachers.

The following night I visited a man who has had but one pastorate, a man who for thirty-seven years has influenced a single community for enlightenment and blessing, Rev. Myron L. Cutler, of East Jaffrey. I wonder if we have any other record to parallel this. Mr. Cutler is not merely a minister, but is an active worker in many lines, a farmer, a fireman, a leader in every movement for the higher life of this village. Our property has been made beautiful under his direction. His interest in the young is keen and he expects early enlargement of his Sunday school.

In Marlboro, I found my old classmate, Rev. Owen R. Washburn, whom I had not seen since the days when we struggled over the Greek Testament. He has spent many years as a newspaper man, winning success, but has never lost the desire or the ability to preach. New life is coming to the Marlboro church and Sunday school.

The young people of the Nashua church prepared a most ample and delicious repast with which we preceded the Sunday School conference. This church has an unusual number of good rooms, making departmental work convenient and successful. Our meeting was long, pastor, officers, teachers and others taking part in a discussion from which good results seem certain to follow.

Manchester has a well organized school, with a band of workers who are determined to win. Rev. Arnold S. Yantis and his wife (the latter an influential member of the State Legislature) are good leaders, and the new superintendent, a lady teacher in the high school, has both charm and executive ability. Prospects are good.

Rev. A. J. Cardall is entitled to great credit for the work that in a few months he has accomplished at Portsmouth. Accepting the pastorate when the church was depleted in all its branches, he has drawn supporters from the community and has inspired the people with new hope and determination. Our Sunday school supper and conference were held on Saturday evening, a delightful company of people, old and young, being in attendance. Their many questions indicated a spirit of progress. The services held on Sunday in our beautiful edifice revealed that we have in Portsmouth a nucleus for a strong church and Sunday school. Optimism reigns in this old parish.

In New Hampshire I traveled under the auspices of both the General Sunday School Association and the State Universalist Sunday School Convention. My former colleague, Mrs. Sarah Morgan Mercer, is president of the latter organization, her enthusiasm for religious education not having been diminished by her promotion to married life. She has a good board of fellow-officers and she agrees with them that aggressive work ought to be undertaken in New Hampshire. Watch the Granite State.

G. E. H.

Among Our Churches

New Hampshire Letter

Westmoreland. — The Superintendent is in correspondence with this parish looking forward to the establishment of summer preaching here, again. We believe this is one of the points which should be included in our home mission plan. The time is approaching when we shall have an opportunity to establish one of the old-time circuits in this vicinity, and while the old-time circuit preacher seems to have vanished from the earth, yet we are confident that the necessity will produce the individual. * * **West Chesterfield.**—A resident pastor has been called to West Chesterfield for at least a goodly portion of the year. We have one of the most promising rural movements here that I have seen anywhere. All of the community who wish to go to church, and there is a goodly number of them, are worshiping in one building and apparently satisfied to work in perfect harmony. The Superintendent visited the parish in April and was met by a record congregation. The congregation voted to call Rev. Frances A. Kimball of Alstead to the pastorate, upon her own terms, that she was to live at West Chesterfield instead of coming every week from Alstead as heretofore. It was also voted to extend the time that services were to be held, and the pastorate will extend from April 29 to Nov. 1, at least. Since Miss Kimball gave up the work with the coming of winter, Sunday school and evening meeting have been conducted regularly by the people themselves. There seems to be little reason why West Chesterfield should not develop into an all-the-year parish or become the center of a prosperous circuit of churches. * * **Berlin.**—The work is going on with much vigor and much success at Berlin. The pastor, Mrs. W. S. Abbott, has moved into the Community Building and will soon be in possession of the entire building, which is to be given over to the work of our church. A Sunday school has been established and is meeting in four sections, so as to be entirely under the supervision of the pastor and because of inadequate room for the entire school to meet at one time. The Superintendent was present at the rather remarkable memorial service held on Easter Sunday in honor of the founders of the local church. At that time he admitted five members to the church by profession of faith and three by letter, and baptized five infants and one adult. The Berlin movement finds itself handicapped by lack of equipment. The work is growing so rapidly that it is not only a strain upon the funds of the parish but upon the home mission funds of the State Convention to meet the running expenses made necessary, leaving little to be devoted to new and necessary equipment. Here at Berlin and in one or two other places, we can use Sunday school singing books, blackboards and other Sunday school equipment. The Superintendent would be glad to hear from those willing to donate such articles to our work at Berlin and elsewhere. Kindly address him at Morrisville, Vermont. * * **Gorham.**—The work at Gorham is going on very acceptably. The people have become conscious of their need for a resident pastor and have heard and extended an invitation to one possible candidate. It is not yet certain what the reply will be, but if unfavorable the parish will proceed to search further, confident that the right man will be found. The people have been very responsive to the Superintendent's efforts and have given him the honor of fine congregations. Recently many members of the Gorham Fish and Game League attended the morning service in a body. This organization has made the Superintendent an honorary member. The Superintendent has been told that the qualifications of membership are the ability to tell as good a fish story as the next fellow, and fully appreciates the honor of his election. * * **Perkins Green Mountain Liberal Institute.**—In connection with the Vermont Convention this year, a reunion of the former students and teachers of Perkins Green Mountain Liberal Institute will be held at the old school building at South Woodstock on Sunday afternoon, July 1. The principal address will be delivered by Rev. John Clarence Lee, D. D., a son of one of the former principals of the school. In looking over old programs of the Institute, we note that many of the students were from New Hampshire towns and realize that some of the former students must still be living in New Hampshire. The Superintendent will appreciate the names of any who attended this school that he may send formal invitations and the program of events. * * **Dover.**—Rev. A. M. Bradley is taking an enforced vacation from the work at Dover because of illness. He expects to be back at work soon and in the meantime the work of the parish is going on as well as may be. * * **Washington Lecture.**—The illustrated lecture on Washington has been used during the past few weeks very freely by the New Hampshire churches. The dates for its use are being taken rapidly and those churches wishing to use it before the summer sets in should make early application. The Superintendent is planning to take the lecture to those churches which have not their own equipment for giving it, a little later in the season, and is prepared to receive application for its presentation.

George F. Fortier.

Vermont Letter

Morrisville.—The parish at Morrisville has called Rev. George F. Morton, until recently of Brooklyn, Penn., to the pastorate. Mr. Morton will accept and will begin his work at once. It will seem natural to have Mr. Morton in our fellowship again. He began his work at East and North Montpelier and also has held the pastorate at Chester in this Convention. Recently Mr. Morton has been taking a post graduate course at St. Lawrence University. * * **Chester.**—The parish at Chester has invited Rev. George F. Babbitt of Austin, Texas, to assume the pastorate there. Mr. Babbitt has not been in the active ministry for some years, but formerly was well known to us in this section. The Chester parish has been exceedingly fortunate since the close of the pastorate of Rev. Albertie S. Phillips. Rev. George W. Perry, who makes his winter home at Chester, has carried the work through the winter, and since he has been compelled to give it up for his summer camp, Mr. George P. Lovell of Bellows Falls has been carrying it on to great acceptance. It is expected that Mr. Babbitt's pastorate will begin at once. * * **Cavendish.**—This parish, exceedingly proud of its renovated church auditorium, has been holding services since early spring under the direction of a Congregational clergyman whose services are available until June. In June the Superintendent will take up the work, preaching probably on Sunday evenings through the summer and fall. * * **Jacksonville.**—Rev. Grant Van Blarcom, who has been carrying on a most tremendous fight against unfavorable weather conditions at Jacksonville through the winter, will relinquish the pastorate early in June. Mr. Van Blarcom, who has not entirely recovered from a severe illness of a year or so ago, will take a period of rest and recreation for a few months before assuming new pastoral cares. The Jacksonville parish will probably return to its former policy of summer preaching. * * **Washington Church-Perin Cate House Campaign.**—At the time of this writing the campaign is being carried on vigorously in a number of our parishes. At the Federated Church in Richmond, the pastor of which is Rev. Frank Hazen of Congregational fellowship, a campaign is being carried on among the Universalist element of his parish, which is well organized. The illustrated lecture was presented at the beginning of the week devoted to the campaign, the parish has been alloted to solicitors, and announcement of the

success of the effort will be made on the closing Sunday and a special sermon preached. At Northfield, under the direction of the lay chairman, W. H. Hardin, systematic effort is likewise being made. The entire town, regardless of denomination, was invited in to see the lecture on Sunday evening. Since then our people are each being seen by two solicitors and every member of the parish will be given an opportunity to subscribe. At Barre, Rev. W. H. Skeels is directing a campaign of information in which he is being cordially supported by his executive board. At Derby Line, the campaign was started under the direction of the pastor, Rev. E. L. Conklin, with sermon, illustrated lecture and the distribution of the booklets to every family in the parish. The actual soliciting for subscriptions will be under the direction of the State Superintendent. * * **Hartland Four Corners.**—It is expected that as usual a long period of summer preaching will be held at Hartland. The parish was about ready to begin negotiations for a summer parish when an epidemic took possession of the town and made a temporary halt necessary. * * **Rutland.**—The renovated basement of the church building at Rutland is about ready for occupancy. While for the large crowds which the people of St. Paul's parish are able to attract to their social affairs even this new auditorium will be small, yet the completion of this social gathering place will remove in part the most tremendous handicap of our otherwise well-equipped plant at Rutland. Rev. A. J. Torsleff, the pastor, is rapidly making a place for himself in the city and is in great demand as a speaker in and about the city. Mr. Torsleff's experience in the fight against tuberculosis makes him an authority upon a subject in which this section of Vermont is extremely interested. * * **The Convention Gathering.**—The annual session of the Vermont and Quebec organizations will be held at Woodstock from June 27 to July 1. This is a distinct innovation as regards the time of meeting, and comes at the wish of our people, who think that the earlier date will prove more popular. Two other innovations appear in the program this year. The first will be the opening of the session with a Layman's Meeting on Wednesday evening, June 27. Ferris R. Vaughan of Brattleboro will preside, and Orlando L. Martin of Plainfield, Park H. Pollard of Proctorsville and Wade Keyes of Reading, the three most influential members of the recently adjourned State Legislature and all members of old Universalist families of Vermont, will be the speakers. These men will speak upon various phases of the problems which are facing the people of Vermont, and the gathering should prove a most interesting one. Every parish in Vermont and Quebec will be urged to send delegates to this meeting. The second innovation will be the mass meeting which will be held around the building of the Perkins Green Mountain Liberal Institute at South Woodstock on Sunday afternoon, July 1. Dr. Norman P. Wood of Northfield, Mass., a former principal of the school, will act as honorary chairman, Mr. Richard Billings, vice-president of the Universalist General Convention, will act as permanent chairman, Rev. Verdi Mack Martin, a former student of the school, will offer the prayer, Rev. John Clarence Lee, D. D., of Gloucester, Mass., a native of South Woodstock and a son of the most famous principal of the school, will deliver the principal address, and George M. Bowers of Canton, N. Y., a former pupil of the school, has also been invited to speak. The alumni of the school will be urged to be present and an effort will be made to have all Universalist churches within reaching distance of Woodstock discontinue their services upon that day and bring their people to the meeting in the Woodstock church on Sunday morning, at which Dr. Lowe will speak, and the gathering at the Institute at South Woodstock in the afternoon. The people of the Woodstock parish and of the town are making great preparations for the entertainment of the Convention. All of the churches of the town have requested the privilege of being counted as hosts of our people upon this occasion. The Woodstock Business Men's Association has offered the use of forty cars during the session for the entertainment of delegates. The Country Club has offered the use of its club house and golf course to visiting Universalists. The Universalist parish is making strenuous efforts to have the interior of the auditorium thoroughly renovated and restored to its original delightful colonial architecture and decoration. The pastor, Rev. Weston A. Cate, is acting as publicity agent and general manager with great success.

George F. Fortier.

Church News and Interests

PERSONAL

Members and friends of the parishes at Concord and Horton, Michigan, have recently presented a fine new Ford sedan to their pastor, the Rev. William Couden. They also have pledged to renew his auto license from year to year.

Rev. George L. Mason, pastor of the Second Universalist Society, North Orange, Mass., since 1916, has resigned, and is available for supplies as a candidate or otherwise in New England and New York State particularly. Letters directed to North Orange, or through headquarters in Boston, will receive attention.

California

Oakland.—Rev. Bernard C. Ruggles, pastor. A good healthy activity marks all branches of our work. The Sunday services are well attended. Mr. Ruggles lectures every Tuesday night on idealistic subjects and this evening class constantly furnishes recruits to the church who are found in this way. He has just completed a most successful course on Coue and the Psychology of Suggestion. Easter it did the "unusual thing" in California and rained. The great audience did not materialize, but one of comfortable size, made up of those most deeply with us and of us, produced a beautiful spirit for a most uplifting service. Twelve dependable people united with the church.

Massachusetts

Somerville, First.—Rev. George E. Leighton, D. D., pastor. The morning service on the first Sunday in May was in charge of the Woman's Union. Introduction service, Mrs. Nettie Lovering Durgin. Responsive reading, Mrs. A. A. Wyman. Scriptural reading, Mrs. Mabel Delano Abbott. Prayer, Mrs. George E. Leighton. A splendid sermon, topic, "Woman's Missionary Work of Our Church," was delivered by the Rev. A. Gertrude Earle of the First Church, Methuen, who was a member of the Sunday school of the First Church in Somerville. Music was provided by Everett L. Lovering, organist, and Mrs. Florence E. Simpson, soloist. Four young women from the Clara Barton Guild served as ushers—Grace Sykes, Esther Peakes, Elinor Powers, Josephine Pen Dell. There was a large and appreciative congregation. Dr. Leighton on this day occupied the pulpit in the First Church, Methuen. The young people of the church carried out successfully a farce comedy entitled "O'Keefe's Circuit" in Unitarian hall on the evening of April 26, followed by dancing. The proceeds will go toward the new parish house.

Minnesota

Owatonna.—Rev. O. G. Colegrove, former pastor, visited us again April 27. Services were held in the hospitable home of Mr. and Mrs. Frank Adams at 3.30 p. m. The house was well filled with former members and friends. Good music was rendered. Two children were christened. Universalists here have given about $700 for denominational missionary work and are eager for the message of the largest faith and plans will be made for services in the future. At the close of the services the venerable Rufus Spaulding, past ninety, and Mrs. Bennett, past eighty years, sang the "Sweet By and By," the audience joining in the chorus. Dr. Bennett's brother was the author of the hymn.

New Hampshire

Nashua.—Rev. W. H. Morrison, D. D., pastor. Woman's Day was observed at this church Sunday, April 29, The pastor's wife conducted the opening service, the president of the Woman's Club of the city read the responses, the president o

the Kings' Daughters of the church read the Scriptures, and the pastor's daughter, Mrs. Grace M. Poole of Brockton, president of the Massachusetts Federation of Women's Clubs, gave the sermon. Needless to say, the whole service was a delight to the church. Through the kindness and generosity of the Howard Circle electric lights are being put into the parsonage.

Rhode Island

Harrisville.—Rev. Arthur M. Soule, pastor. The 104th anniversary of Odd Fellowship was observed Sunday, April 29, in our church, when over 100 of the members of Granite Lodge of Odd Fellows and Arbutus Rebekah Lodge of Pascoag were our guests. There was a congregation of 200, the largest under the present pastorate. The music for the occasion was arranged by the organist, Earle B. Robinson, Mrs. George W. Lovell sang a solo, and the offertory duet was rendered by Mrs. H. Joseph Hyatt and Mrs. Bertha Davis. The pulpit was decorated with a floral "three links" in the emblematic colors of the Odd Fellows. The subject of the sermon by the pastor was "Burden Bearers," and was an appeal for closer co-operation between the churches and fraternal organizations. At this service the plan of utilizing some of the young folks of the parish for service was tried out for the first time. Four young men from the pastor's Sunday school class performed the service assigned them, Earle Senior and Lloyd Pettit acting as the offertory collectors and Ernest Randall and George Medberry as ushers. Granite Lodge of Masons and Laurel Chapter, Order of the Eastern Star of Harrisville, have accepted an invitation to attend services in our church on St. John's Day, Sunday, June 24. Our pastor has been invited to give the occasional sermon at the annual session of the State Universalist Convention at Valley Falls, Wednesday, June 6.

* *

CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,059
Santa Paula, Cal.	3
Berlin, N. H.	8
Owatonna, Minn.	2
Oakland, Cal.	12
Total	1,084

CHRISTENINGS

Previously reported, 70. Berlin, N. H., 2. Total, 72.

* *

MILBURN TRAVELOGUES FOR MURRAY GROVE

Rev. U. S. Milburn, who has been many times in Europe and who has prepared beautifully illustrated lectures on the lands that he has visited, will give four of his travelogues at Murray Grove on July 26, 28 and 30 and August 1. As a matter of fact the new stereopticon will be kept busy this summer.

BOSTON MINISTERS' MEETING

Thirty ministers and students attended the special meeting of the Boston Ministers' Meeting held in the Brookline church on Monday, April 29. Rev. Isaac Smith presided at the round table discussion.

Before the general discussion, the members listened to a comprehensive report of the work of the Greater Boston Federation of Churches by Mr. Paine, its secretary. He referred to the many bits of work that the Federation is attempting and urged the support of the members of our churches.

General discussion centered at first about the matter of the drive for the Washington Church and Perin-Cate Home. After a vigorous discussion pro and con, the matter was laid upon the table.

Discussion turned next to the proposal of Rev. Fred Moore that a new and bigger program be developed for the Universalist Church. His hope expressed was that a Science of the Spiritual Life be developed. After enthusiastic discussion it was voted that a committee of five be appointed to arrange for further conferences, to prepare a syllabus, and to plan discussions in the interest of this ideal. Messrs. Moore, chairman, Marshall, Whippen, Haynes, and Smith were appointed.

A careful discussion of the problem of law-enforcement and respect for law was carried on. The importance of the growing distrust of law and its lax observance was balanced by encouraging suggestions of improved conditions. This matter was referred to the above committee for further consideration.

The meeting adjourned at three o'clock to assemble again on May 21 at Tufts College at ten in the morning.

* *

A VISIT TO CLARA BARTON'S HOME

On Sunday, May 6, seventy-two young people from Melrose made a pilgrimage in automobiles to North Oxford and Oxford, visiting the Clara Barton homestead, the Barton lot in the cemetery and the church Clara Barton attended when in Oxford.

Arriving at just noon, they first explored the house, then climbed a hill just in front of the house, from which there is a wonderful view of the surrounding country. This made an ideal spot for lunch.

On their way to the church they stopped at the cemetery, where all had a chance to see the monument erected to Clara Barton.

Services were held at two o'clock in the church—the oldest in our denomination, erected in 1792—under the direction of the young men in Mr. Victor A. Friend's class. Dr. Charles R. Tenney of Southbridge spoke on "The Meaning of Our Faith." One hundred and ten were present, a number coming from Southbridge with Dr. Tenney.

As far as we know nothing of the sort has ever before been attempted by any of our Sunday schools. It is hoped that many will follow this example. Let us try to keep our historic church open many Sundays during the coming months.

THEOLOGICAL SCHOOL, ST. LAWRENCE UNIVERSITY

The Theological School is to have an additional professor this coming year. After seeking for a man for nearly a year the Board of Trustees have unanimously invited Rev. Bruce W. Brotherston, minister of the Congregational Church at Milton, Mass., to the professorship of Religious Education and Christian Ethics. Mr. Brotherston is in the prime of life, forty-five years of age. He has been admirably trained both practically and academically and has been fitting himself for the work to which he is called. While a Congregationalist, he is in thorough sympathy with our Universalist faith and motives, and will undoubtedly enter into closer fellowship with the Universalist body.

Mr. Brotherston comes to St. Lawrence with highest recommendations of Prof. Daniel Evans, who writes frequently for the *Leader*, Dean Willard Sperry of the Harvard Theological School and also Professor Hocking of the Department of Philosophy of Harvard University. Members of Mr. Brotherston's parish in Milton who chance to be Universalists also have spoken in the highest terms of him. Members of the Board of Trustees of the School were most favorably impressed on meeting him and there is no question that a man of his personality and training will be a great addition to the teaching forces of both the Seminary and the University as a whole.

The Annual Roblin Prize Contest for Extemporaneous Speaking took place April 12, and, as on previous years, was exceedingly interesting and enjoyable. All the participants acquitted themselves most creditably. Prizes were awarded, first to Mr. Elmer Peters ('25), second to Miss Doris A. Swett ('26), and third to Mr. Robert Rice ('27).

The commencement speaker this year will be Dr. F. W. Betts of Syracuse. This will be the first time that Dr. Betts has spoken in Canton in years, though it is not the first time that the Theological School has sought to secure him as speaker.

Everything now at St. Lawrence University is centering on the Million Dollar Drive for the University. This is being admirably managed and the intensive campaign will continue till June 2.

The annual meeting of the Board of Trustees occurred May 5.

* *

CHILD LIFE IN RUSSIA

Dr. Charles W. Eliot, President Emeritus of Harvard University, Rev. Sidney Lovett of the Mt. Vernon Street Church, Rev. Howard K. Bartow of the Episcopal Church in Quincy, Rev. Fred A. Moore of Beacon Universalist Church, Brookline, and George W. Coleman, are some of the well-known men who are interesting themselves in the success of the meeting to be held in Ford Hall Sunday evening, May 20, at which two New York ministers are

to discuss "Child Life in Russia To-day and To-morrow" from the vantage-point of their own recent first-hand impressions.

Rev. George Stewart, Jr., assistant to Rev. Henry Sloane Coffin of the Madison Avenue Presbyterian Church, will be the first speaker, taking for his topic "The Four Storm Centers of Europe." Last summer he made a trip abroad to study post-war conditions in Europe, and enjoyed special opportunity, through his connection with the Committee for the Relief of Russian Children, to get close to conditions in Russia. Rev. John Haynes Holmes, who was also in Russia last summer, will likewise speak.

The meeting is under the auspices of the American-Nansen Committee for the Relief of Russian Children. There will be a program of Russian folk songs, Russian-Jewish folk songs, and Mussorgsky's "Cradle Song of the Poor," presented by Constance and Henry Gideon of the Music Section, Department of University Extension. Prof. Clarence R. Skinner of Tufts College will preside.

* *

CORRECTION

In the issue of April 28 appeared an obituary notice of Miss Mary Swift Baker, of Auburn, N. Y. The name should have been Bacon instead of Baker.

* *

Notices

MASSACHUSETTS UNIVERSALIST CONVENTION

The 64th annual session of the Massachusetts Universalist Convention will be held in the First Universalist Church, Malden, May 16-17, 1923, convening at 7 p. m. on Wednesday.

"The Council shall consist of the ordained clergymen in the fellowship of the Convention. . . . of life-members resident in the state, of three lay delegates from each parish in fellowship, which delegates must be legal members of the parish they represent, and of the officers of the Convention."

Leroy W. Coons, Secretary.

Invitation

The First Parish Universalist Church of Malden invites the Universalists of Massachusetts to the annual sessions of the Conventions. Visitors and delegates wishing entertainment should apply to Mrs. Charles R. Bicknell, 22 Dexter Street, Malden, stating whether they wish to stay one, two, or three nights.

The banquet tickets for Thursday night will be $1.75. The number is limited and only those ordered and paid for can be reserved. These orders must be sent to Mrs. Harry B. Copeland, 24 Greenleaf Street, Malden.

All requests for entertainment and banquet reservations should be made not later than May 12.

The church is at the corner of Pleasant and Elm Streets on the car line, and one block from the B. & M. station. Those coming by trolley should take a Pleasant Street car at the Everett terminal.

Clarence J. Cowing, Minister.

* *

W. U. M. S. OF MASSACHUSETTS

Official Call

You are hereby notified that the 38th annual meeting of the Woman's Universalist Missionary Society of Massachusetts will be held in the Universalist Church, Malden, Mass., May 16, 1923, at 10 a. m., for the consideration of the following business.

1. Election of officers for the ensuing year.

2. Action upon the following proposed amendments to the by-laws. Article XI, Section 2, be amended by substituting the words "seventy cents" for the words "three-fourths" in one sentence and substituting the words "thirty cents" for the words "one-fourth" in the following sentence, and by adding the words, "for the National and State dues" to the end of the second sentence of section, so that the section shall read:

Section 2. A Mission Circle shall be composed of all women who pay annually into its treasury the sum of one dollar or more. Seventy-cents of the membership fee shall be forwarded annually to the Treasurer of this Society for National and State dues. The remaining thirty cents may be retained by the Circle, if so desired, for local expenses or for special work, and a full report of such work shall be made to the Secretary of this Society before the first of May each year.

Article 3, Section 3, be amended by omitting the words, "the second Wednesday in May," and substituting the words, "the first day of May," so that the section shall read:

Section 3. The financial year shall close the first day of May.

3. To transact any other business that may legally come before the meeting.

A. Louise Barker,
Recording Secretary.

Each Mission Circle and each Senior Clara Barton Guild is entitled to one delegate for every ten members, or fractional part thereof, in addition to its president and secretary, who shall be delegates *ex officio.*

Each Junior Clara Barton Guild is entitled to one delegate for every twenty members or fractional part thereof in addition to its president and secretary, who shall be delegates *ex officio.*

* *

MASSACHUSETTS UNIVERSALIST SUNDAY SCHOOL ASSOCIATION

The annual Convention of the Massachusetts Universalist Sunday School Association will be held in the First Universalist Church, Malden, Tuesday, May 15, at 10 a. m.

William D. Veazie, Secretary.

* *

UNIVERSALIST HISTORICAL SOCIETY

The 89th annual meeting of the Universalist Historical Society will be held at the Beacon Universalist Church, Brookline, Mass., on Tuesday, May 22, at 2.30 p. m. Annual reports will be received, followed by election of officers and of new members.

Rev. John Clarence Lee, D. D., will speak on Elhanan Winchester, pioneer Universalist in Philadelphia. Cars will then be taken to the ancient house in Brookline, at Heath and Hammond streets, where in 1751 Winchester was born.

To both meetings the public is invited.

Hosea S. Ballou, *President.* — *Warren B. Brigham,* *Secretary.*

* *

DENOMINATIONAL CALENDAR

May 16, 17. Massachusetts State Convention, Malden.

May 22. Universalist Historical Society, annual meeting, Brookline.

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IOWA UNIVERSALIST CONVENTION

The 81st annual session of the Iowa Universalist Convention, with the Y. P. C. U., the W. U. M. S., the Sunday School Association and the Comrades, will be held in Webster City, June 12, 13 and 14, beginning Tuesday, June 12, at 1.30 p. m.

The Convention consists of all clergy in fellowship and the officers of the Convention. Each parish is entitled to five lay delegates, and one additional delegate for each twenty-five members, and one delegate from each auxiliary.

Entertainment on the Harvard plan.

A cordial invitation is extended by the Webster City parish and pastor, Rev. Geo. Wood. Inform him of your coming and your entertainment will be provided.

O. G. Colegrove, Secretary.

* *

SABBATH SCHOOL UNION

Annual Meeting of the Universalist Sabbath School Union will be held on Wednesday, May 23, 1923, at the First Universalist Church, Charlestown.

* *

MEMORIAL SERVICES AT MOUNT AUBURN

The Memorial services at Mount Auburn Cemetery on Sunday, May 27, will be in charge of the Young People's Christian Unions of Greater Boston.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers.

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MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established r Home Mission Work. One hundred thousand llars are needed. Gifts and bequests solicited. The Convention acts as Trustee for funds given or queathed to Local Parishes.

Funds may be given to the Convention, the giver receive an Annuity, and, at his death, the money ll be devoted to Universalist purposes.

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Crackling

Hubb: "Haven't I always given you my salary check on the first of every month?"

Wiff: "Yes, but you never told me you got paid on the first and the fifteenth, you embezzler!"—*American Legion Weekly.*

* *

Hit on the head by a blackjack while he was robbing a Pasadena home, Harry Edmonson, 22, was wounded while running down the streets here this afternoon with a shotgun in the hands of detectives. —*San Francisco Journal.*

* *

All is konfusion—indeed, one might almost say khaos—in the Grand Headquarters of the Ku Klux. Internal explosions are occurring daily, and no one knows what the end may be.

A year or so ago Wizard Simmons, sitting alone in his palace at Atlanta, asked himself whether wizarding were not, after all, rather rough work, and whether it wouldn't be nicer to be an Emperor with a throne 'n' everything. And Emperor of the Invisible Empire he became by his own proclamation. It was not long till Emperor Simmons had cause to wonder whether he hadn't elevated himself out of power. A new Imperial Wizard, one H. W. Evans, had been appointed. Emperor Simmons seems often to have thought fondly of the $3 per hood which he had garnered in earlier and happier days. He appears to have descended from his throne to make a few inquiries about it, only to be ignored by his chief magician. So he went to the lawyers. He started a suit, with sheriffs, affidavits, lawyers, seizures, injunctions and counter-injunctions all in a magnificent row. He ousted Evans for a day. Then he was ousted in turn. When he found himself being edged out of the order, he was suddenly illuminated within by a new inspiration. He would organize the Kluxettes! He would have a ladies' Klan, and sell hoods and furniture for their klaverns. These are times of equal rights, and if there is any fun to be had out of tar and feathers, why shouldn't women have their share?

When the Emperor of the Ku Klux announced to the world that he was organizing the feminine Klan, the Kamelia, the new Imperial Wizard, Evans, ordered Klansmen everywhere within his jurisdiction to have nothing to do with the Kluxettes or their order. Evans charged Simmons with greed; Simmons charged Evans with greed. . . .

There are conferences and uproarious rows in all the klaverns of the Klux. Sentiment among the officials is divided. Some are for the Emperor and some are for the Imperial Wizard.

These people are not krazy. They are not even slightly kukoo.

Koin is -koin.—*Philadelphia Public Ledger.*

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"Songs of Work and Worship" offers numerous improvements over hymnals previously published. Metronome markings are associated with each hymn to aid in determining proper tempos. Scriptural quotations are from the American Revised Version except that the words "God" and "Lord" are substituted for "Jehovah." Words will be found set to proper tunes. There has been included a number of original songs and hymns, which each new hymnal should contain in the hope that at least some may prove a permanent contribution to hymnology. The editors have conscientiously striven to select only hymns and songs of sterling worth, with strong melodies and marked rhythm—two requisites demanded by American youth.

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